

A vintage photograph of a woman standing in the doorway of a building with a tiled roof. She is wearing a dark, long-sleeved dress with a wide, patterned skirt and a lace collar. She is looking out the doorway to her right, with her right hand resting on the door frame. The scene is brightly lit, casting shadows on the ground.

Pacific School of
Religion
Berkeley, Calif.

THE
MISSIONARY
HERALD

AUGUST 1933

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
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Our August Issue

A number of times in the history of the Board one of its missions has become strong enough to be independent, administratively and financially. It may be said to have been graduated from its Alma Mater, the American Board. A good example of this was the Mission to the Hawaiian Islands. A more recent one was the Mission to Czechoslovakia last year. And this year the Bulgaria Mission has its commencement exercises and gives its valedictory.

Mr. Cooper of Philippopolis tells us what the Bulgaria Mission is leaving as a legacy to the people and the nation. The three pictures accompanying his article supplement it by indicating the educational and social-service work of the Mission.

Next, we give a little account of a mission that was graduated from the Board's care into the field of home missions fifty years ago—the Dakota Mission.

Dr. Hinman brings the work for the Indians down to date in his new book, from which a chapter is printed as an article, and which is reviewed in *Book Chat*.

Rev. Harry Martin's account of what happened in Tunghsien last May came *almost* too late to include in this number. It shows what an American Board mission compound means to a harassed people in time of war. Such scenes as he describes have been enacted over and over again in the history of American Board missions.

Miss Boynton, when the reader receives his copy of this magazine containing her tribute to Miss Miner, will be on her way from New York to Shanghai, via the Panama Canal, on a freight boat. She will be on her job in Yenching University, Peiping, China, when it opens in the fall.

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL

Assistant Editor, GRACE H. KNAPP

Foreign Correspondents, HUNDREDS OF WATCHMEN
AT THE CROSSROADS OF THE WORLD



Besides the Bible and spiritual worship and self-governing churches, the Bulgaria Mission is leaving behind it schools, kindergartens, trained kindergartners, and social welfare work. Above are seen prize winners in a Baby Contest at the Community House. Below, laughing kindergarten children.



Our Bulgarian Churches Have Been Graduated

By WILLIAM COMPTON COOPER

AMONG the many graduates which the month of June sent out this year there was one unusual group. The churches founded by the American Board had their long awaited Commencement Day. True, the graduates were not young as judged by the school and college youth who were taking their diplomas; but as the age of churches goes they might be considered young.

In the middle of the last century Bulgaria did not exist and the Bulgarians were a group of a few million uneducated peasants controlled by the Turks. Then the first Protestant missionaries—missionaries of the American Board—appeared among them and entered on their long task.

It is not our purpose to make any great claim for the work of our Mission, yet we feel that in the Renaissance of the Bulgarian nation the evangelical movement has had its share, and a larger share than the numbers involved would seem to indicate. Bulgaria is today a progressive, modern, independent nation, and her people are better educated than those of her neighboring states.

The Bible Has Been Given to the People

When the Mission began work few Bulgarians had any idea of what the Bible contained, and no one had ever seen a copy in the Bulgarian tongue. The missionaries supplied the translation; the Bible societies furnished the funds; Bible sellers were found: so that not less than 1,200,000 copies of the Scriptures or parts of them have been sown throughout the nation. It is certain that large numbers of these books have been read and that they have had a beneficent effect on the national life. Our insistence on the Bible in the vernacular has been so strong and constant that at last the national church has issued its own Bible in the mother tongue. Thus the way has been paved for a better understanding of the Christian faith.

Spiritual Worship and Christlike Living Has Been Emphasized

Another result of the Mission's work has been the setting forth of the necessity of spiritual worship and righteous living. To a large extent the empty formalities of the Orthodox Church still go on. But the nation knows that there is another form of worship, not so ritualistic, but with deeper spiritual content, and they know that Christlike living is the only sure mark of a real Christian. The Protestant system and principles are widely known among the people. When you say you are a Protestant the plain man knows what you are or profess to be.

An incident of the Balkan War of 1912-13 illustrates this recognition of Protestant principles. The Bulgarians decided to revenge themselves on the surrounding Turkish population and a group of soldiers was selected for the devilish work. But before starting, the commanding officer inquired of each man what place he was from, and when some were found to be from places where there were Protestant congregations they were rejected. The soldiers themselves were not Protestants.

"But," said the officer, "since they have been exposed to Protestant influence they are unfit for this sort of work."

What We Are Leaving Behind Us

What do we leave as outward and visible signs that the Mission has been working? There are thirty-six congregations having regular services, most of them in buildings erected for the purpose of worship, others in made-over houses. Ministering to them are sixteen ordained ministers and two unordained preachers.

These churches have had many years of experience in *self-government*. We out here did not wait for the Laymen's Report to introduce this. It has been years since the missionaries surrend-



PORDIM
FOLK
SCHOOL

American Board missionaries started a school for training the rural community; and over 60 years ago founded two schools which have developed into the American College, Sofia; a student of this college poses on our cover.

ered all their prerogatives as directors of the church work.

The foundations of an *excellent financial system* have been laid. Every January all the congregations review their financial situation; make carefully planned budgets for the ensuing year; canvass for pledges; and decide by vote what they can undertake. Accounting and auditing are carefully done. Bulgarians take to red tape, and though it has rather wearied us, we have seen safety in it.

Laymen to the Fore

The pulpits not served by ministers are served by laymen. It is not the custom here for churches to remain without preaching when they have no pastors. There are almost always men of the congregation ready to take the lead and preach as best they can. Often there is posted on the church wall a list of six to ten of the brethren and the dates on which each will lead the services. While this system is not ideal it has its advantages: the men who lead are made stronger by it, and the preaching itself does not go over the heads of the hearers. Besides the male workers there are nine Biblewomen carrying on splendid service for the women and children. They even lead the preaching services at certain places.

Two Hundred Per Cent Attendance

When I was on furlough in Chicago in 1927 it seemed to me the church services were poorly attended, and I mentioned this to a fieldworker

for the Board. "Yes," he replied, "the attendance Sunday morning equals about one-third of the membership."

This set me to figuring from our statistics how it was in Bulgaria, and repeated calculations from the reports of different years showed that the morning attendance in our Bulgarian churches was about two hundred per cent of the membership.

It seems to me that this points to an important principle for our work: our influence and opportunity extend far beyond the membership of our churches. This then is our mission as Protestants in Bulgaria: to gather into our churches those few who wish to unite with us and with these to evangelize the whole nation.

The Younger Generation

The future of the churches lies in the younger generation. We have eleven Christian Endeavor societies. The young people of these societies not only look after their own meetings, but are also found in encouraging numbers at all the church services. We have great reason to be thankful for our young people.

We also have twenty-eight Sunday schools. These have been my special care, and now that I am leaving I rejoice that I can turn this work over to one better fitted than I to carry on. The Rev. Vasile Fournadjieff, after full training in American schools and field work, has been duly appointed Sunday school secretary for Bulgaria by the World's Sunday School Association. He is on the field and has made an excellent beginning. He will also have oversight of the young people's societies. Not every field is so fortunate as this in the matter of leadership for the young.

Valedictory

Now the time has come when the Bulgarian Protestant Church leaves our care, commences its separate course, and assumes the responsibility of carrying on the work. According to the plan of the American Board the Bulgaria Mission has now ceased to exist as a mission; only seven missionaries are left on the field, all of whom are

connected with schools, and four of whom have nearly reached the age for retirement. These seven are now reckoned members of the Near East Mission. The financial aid from the Board is being reduced through a five-year period, at the end of which it will entirely cease. The Bulgaria Mission has devolved.

Some students come to their commencement exercises with grief rather than joy. The course has been pleasant for them, they have rejoiced in sitting at the feet of good teachers, and they

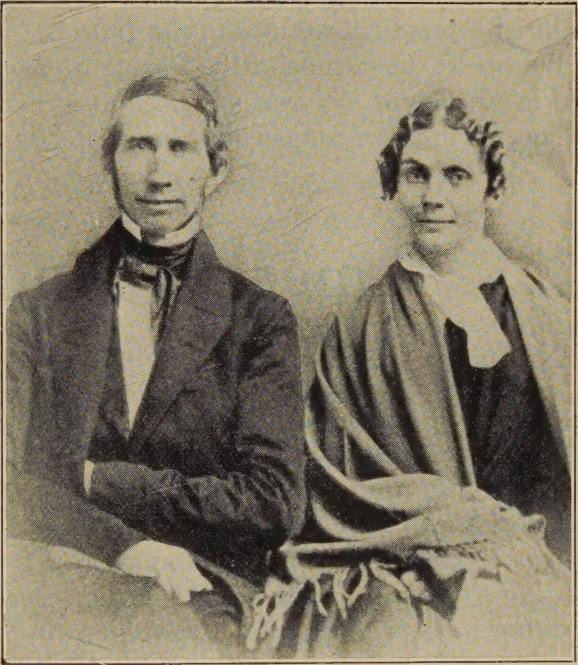
shrink from the responsibilities of life. They feel that they would like school to continue always. Some of our church people feel that way about the present situation. They fear to shoulder the burden of complete responsibility. We can understand that, but strength and wisdom will be given as need arises. God being their leader, the day will come when the churches will look back and see that their separation from the aid of the Board was really the commencement of greater things for them.

Jubilee of the Dakota Mission Graduation

FIFTY years ago, in the year 1883, the Dakota Mission of the American Board was transferred to the American Missionary Association, under the care of which the missionaries, released from their relation to the Board, were to continue their work.

The Santee and Sisseton stations, with their seven churches, might at that time have been fairly regarded as Christian communities and suitable fields for a home missionary society. While the American Board was considering the advisability of turning these stations over to the Presbyterian Board of Home Missions it received a request signed by the ten members of the station at Santee, that, if any change was necessary, the whole Dakota Mission be transferred to the American Missionary Association; the latter also proposed that the American Board should take charge of the foreign work of the Association in Africa and elsewhere. The American Board could not carry on this work in Africa, having already started two new missions of its own (the United Brethren and the Presbyterians therefore undertook it), but it gave the Dakota Mission to the A.M.A., thus relinquishing the last of the missions for the Indians among whom it had labored for nearly seventy years.

The Dakota Mission was established in 1835, Thomas Smith Williamson, M.D. (Yale), who had explored his future field and had been appointed a missionary of the Board the year before, leaving his home in Ripley, Ohio, the first



MR. AND MRS. S. R. RIGGS

of April, 1835, ascending the Mississippi to Fort Snelling, organizing a church there with the aid of Jedidiah Stevens of the Stockbridge Mission, then settling in Lac-qui-parle.

He and Mrs. Williamson were joined in 1837 by Rev. and Mrs. Stephen Return Riggs, who labored at various points till the Sioux outbreak in 1862. In 1865 Dr. Riggs removed to Beloit, Wisconsin, where he engaged winters in the work of translation and spent his summers in active

missionary service, retaining his connection with the Board until the transference of the Mission to the A.M.A.

He reduced the Dakota language to a written form, organizing it and adapting it to religious expression. Into it he translated nearly the entire Bible, prepared a Dakota dictionary of more than sixteen thousand words which was published by the Smithsonian Institute, and wrote over fifty volumes, some of them translations, for the use of the Indians in their own tongue. His influence was great and salutary throughout the regions of Minnesota and Dakota.

His eldest daughter became Mrs. Mark Williams of the North China Mission of the American Board and Mrs. Willoughby Hemingway of Taiku, Shansi, is his granddaughter. Four of his children became missionaries to the Indians.

But before the starting of the Dakota Mission and in advance of *any* evangelical effort in that region, the brothers Samuel and Gideon Pond of

Washington, Connecticut, boys in their early twenties, at their own expense entered the Dakota country in May, 1834. Samuel had gone as far as Galena, Illinois, in the summer of 1883; the pioneer minister there wished to keep him, but Samuel "had heard of the Sioux, or Dakotas, for whose souls no one cared, and having decided to go to them sent for his brother Gideon to accompany him," wrote Stephen Riggs. They taught the Indians to plant and plough; they had a special aptitude for languages and collaborated with Dr. Riggs on his dictionary. In 1837 they were appointed missionaries of the Board.

And now, having touched upon the beginnings of work for the Dakotas by the American Board, and having commemorated the beginning of the work of the American Missionary Association among the Indians, let us see what a retired secretary of that Association, the Honorary Secretary of the Service Commission for Indians says about:

American Indian Leadership

By GEORGE WARREN HINMAN*

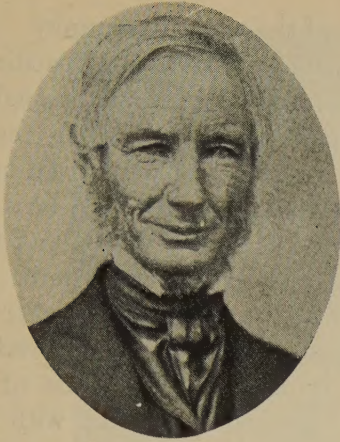
WHEN the principle enunciated by the Laymen's Foreign Missions Inquiry, that all new churches on the mission field "should, as far as is humanly possible, be self-supporting from the start" is recommended for the poverty-stricken churches of India, there does not seem to be any adequate reason why it should not be generally applied to the Indians of the United States.

It may be true that in some cases an Indian preacher who receives no financial support from his people is worth no more than he receives, and that the relatively small payments the Indian preacher is granted from the mission board are as much as they earn in the time spent on church work; but the weakness of many of the Indian churches, and the handicap to their progress and the development of their own strong

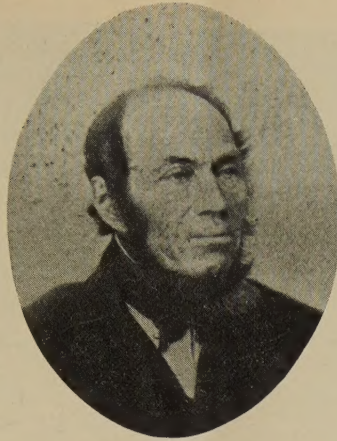
leadership is that they do not want these things enough to pay for them. It is psychology and not economics that is at fault. And this wrong psychology of the Indian about supporting the ministry and paying for the services of his church is as much due to the policy and attitude of the missionaries and the mission boards as to the policy of the Indian Bureau. There is an ecclesiastical as well as a governmental paternalism.

Even more important for the Indian's religious progress than the support of his own church by his own money is the cultivation and extension of the church by Indian preaching. Again and again white workers have said that Indians are not ready to take responsibility in their own churches and not prepared to provide spiritual leadership. But the giving of responsibility is part of the training for it. Leadership comes by leading. One of the most important problems of Indian missions is the proper relation of white

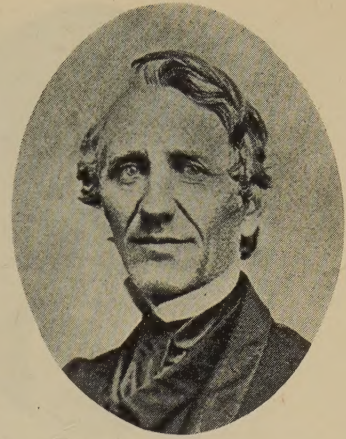
*From his book *The American Indian and Christian Missions*, Revell, \$1.50. See Book Chat.



SAMUEL POND



DR. WILLIAMSON



GIDEON POND

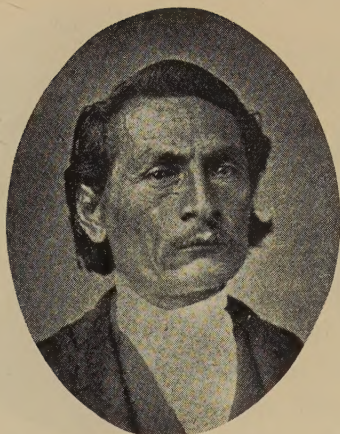
missionaries to Indian Christian workers. Bishop Hugh L. Burleson, speaking of the use of Indian leadership, says, in *The Soul of the Indian*, "We have hesitated to give responsibility. We have felt that the white man must hold things in his own hands. We have not been willing to trust God with the souls of other people. . . . We must not be afraid to develop their sense of leadership."

In some cases, as among the Five Tribes in eastern Oklahoma, where there has been in the past strong Indian leadership for many years, the Indian ministers do not now have enough instruction and inspiration from fellowship with their neighboring white ministers, or even from the general missionaries specially designated for this work. On the other hand, many white missionaries think it better to do the work themselves than to trust the Indians. In some parts the Indian workers are left too much to themselves; in others they are not given adequate recognition and initiative. The Indian Christian worker must have a dignified status in his coöperation with the white missionary if he is to develop strength and power in his ministry. An educated Indian who is always spoken of by the missionary as "my helper" or "my interpreter" will be very likely to look on the whole matter as a commercial transaction, and may become an imitator and an echo of the missionary rather than an independent thinker and preacher. One of the best rewards as well as one of the best incentives to leadership is recognition.

Historically the most successful missions among the Indians are those in which the churches have been extended and built up through the instruction and inspiration of Indian spiritual leaders.

Distinguished Christian Indian leaders, laymen and ministers, from the very beginning of the early Indian missions down to the splendid young Christian workers among many of the tribes at the present time, might be mentioned; but the purpose here is simply to point out the possibilities of Indian leadership, and to urge stronger efforts for its development. The Indian pastor, working through his own strong active church, can make that church a community center for a people who have lost their old social groupings and culture institutions. He has a unique opportunity, into which the missionary cannot enter, the opportunity of erecting a new group culture, which preserves all that is best in the old, and builds around the social ideals of Christianity.

A race capable of strong character is waiting and groping for some organizing and coördinating principle to draw it together around new social institutions. It is at once an encouragement and a challenge to realize that substitutes for the church are not yet offered to the Indian, as in so many white communities. It is still possible to build the whole life of Indian communities about the local church. As the old social institutions of the tribal religions break down the Indians drift about helplessly in contact with the social



ARTEMUS EHNMANN

Pastor of the Pilgrim Church among the South Dakotas in the seventies.

order of the white man, of which they are not yet a part, and into which they do not seem to fit.

The Indian pastor organizes and trains his group for eventual merging into the general so-

cial organizations of the white community. But, even more, he revives the spiritual capacities of the Indian people; he knows from personal experience their inner aspirations, their feeling after God, which has so often been buried under the rubbish of unthinking dependence; he is able to arouse the dry bones of their faith, and their stoical endurance for the sake of their faith. Religion is rarely an individual achievement; it is usually a group enterprise, under an inspired and prophetic group leader. The progress of the search for knowledge and fellowship with God among the American Indians, notable as it has been in the past, and encouraging as it is at present, in spite of all the great and peculiar handicaps, will probably be even more striking in the future if we can clear the way for the trained Indian preacher, chosen and supported by the people of his own community, to lead them in their search for God.

When the Japanese Flew Over Tunghsien

BY HARRY STRATTON MARTIN

THE trees which we planted some years ago along the broad central walk of the Jefferson campus are tall enough to form an arch, and with every other one a flowering locust, you can imagine their beauty at this time (May) of year.

But—just as I finished those words the whir of aeroplane motors sounded from the east. Rushing out we saw three planes flying over the city toward the west, evidently bound for Peiping. The red sun of the Japanese flag is plainly visible beneath the wings. At the sound of the approaching planes our schoolboys rush out of the building like ants and make for sheltering trees. It would be laughable if one did not know the fear that inspires this rapid exit. And now the planes are back again and we hear the anti-aircraft guns firing from the city wall.

You can imagine it has not been easy to keep the minds of our boys concentrated on their studies these days. For a week we have had

rumors that the Chinese armies were retreating and that the Japanese were not far behind. Monday evening word came that the Japanese and Manchukuo armies would occupy Tunghsien.

The next morning, by the advice of our American Minister, the American school [for children of Americans] closed and the students, except the senior boys, left on the noon train. That was a signal for our Jefferson and Goodrich students to take fright, and there has been a gradual exodus all the week. We allowed the boys who felt they must go to get excused, and 150 have gone. We have kept classes going and expect to as long as possible.

Presence of American Missionaries a Quieting Influence

We have not felt the need of evacuating the premises. The fact that Americans are still living here is a comfort and a quieting influence upon



Wide World Photos

WARNER HALL, CHARLES E. JEFFERSON ACADEMY, TUNGHSIEN

FILLED WITH REFUGEES

the whole countryside. To show how well we are taken care of by our American consul, and yet how sensible he is to let us use our own judgment, I'll quote his letter which has just come:

"In view of the possible extension of military operations to the area in which you reside, it is suggested that you withdraw to a place of safety pending more settled conditions. While definite information concerning future developments in the situation is not available, it is believed that as a precautionary measure you would be well advised temporarily to remove from an area which might conceivably shortly be within the zone of operations. At least, I trust that you will remove to a place of safety at the first sign of any danger due either to military operations or to disorder from retreating soldiers or to threatened bandit raids."

The Mission Compound a Refuge

We were awakened this morning (May 21) by a great hubbub of people coming into the compound. Friday we had organized a refugee society for those who had been clamoring to come

in should need arise. The people know that we shall have no American soldiers to protect them, still, they beg to be allowed to come. The feeling of security is psychological, but in China as in America psychology plays a big part in human life.

Last night people began to arrive. The Rural Service Center was soon filled, and they overflowed into the girls' school buildings. Today from early dawn registration has been going on and there are now at least five thousand people on the place. They come from within the city and from the surrounding villages for miles around. We accept only women and children, but the men accompany them, carrying the bedding on long shoulder poles. At Jefferson we hoped we should not have to use Warner Hall, which for the past six weeks has been a Red Cross hospital with sixty beds for wounded soldiers. But tonight there are probably 1200 women and children there, packed in like sardines in a box.

This forenoon we had regular church service; service over, we found we should have to use the church to accommodate the overflow, and by

three in the afternoon, with the seats piled high in front, the floor of the church had its 500 occupants, each family living on its own little plot. It looked like a new-formed village with its streets and lanes. The women were soon busy arranging their blankets and hot-water kettles and making the babies as comfortable as possible.

One family particularly attracted my attention. There on a mat five by seven feet, with the bedding neatly arranged at the side, sat two women with two babies and six fresh-looking little boys. This is to be their home for no one knows how long.

Monday, May 22. No school today. The boys are organizing to help with the refugees and are giving invaluable aid. At three we heard firing to the north of the city. Ruth and I with a group hurried to the top of Sheffield tower: over beyond the city wall bomb after bomb was exploding, leaving behind its black cloud of smoke. This evening we find that the telegraph office and yamen were hit and a Mohammedan temple's roof blown off. Near the temple was a refugee camp, and there ten people were killed and many others wounded. Some people taking refuge with us went back to find their homes in ruins.

This afternoon cars came from Peiping to take the teachers and senior class of the American School to the city. They went just in time to miss, much to the disgust of some (!) the excitement of the bombardment.

Tuesday evening, May 23. The third day of our swarms of refugees. People are getting tired and nerves are frayed, but it is remarkable that there has been so little trouble among our newcomers. Every corner of the school and church buildings is full; as I write at ten at night I hear low murmurs of talking among groups out under the trees. We have taken what we think wise into the house and there are twenty women and children sleeping on our side veranda.

The city post office has been moved into our primary school buildings and the workers are living with us. The students are doing yeoman service in watching the gates and patrolling the premises.

Jim Hunter and one of our young teachers

went on a reconnoitering expedition this morning and came within an inch of being pressed into trench digging service.

"Can't you see that he is an American?" said Mr. Kung, taking off Mr. Hunter's hat to show his brown hair, after all other efforts had failed to convince the inquiring soldiers that he shouldn't be set to work. The incident is a compliment to Jim's use of the Chinese language.

Commencement While Bombs Burst in Air

The commencement exercises of the American School have been pushed ahead and were held in Peiping this afternoon. Cars came down so that Trudy and Ruth went up to represent the family at Stratton's graduation. Of course I did not feel that I could be away for the night. There was a strong class of seven boys and five girls, most of them of unusual promise. It is a pity that they could not have the pleasure and remembrance of regular commencement exercises in the place they have grown to love so much. Yet they were all born during the World War, so perhaps it is fitting that they should finish their high-school work within the sound of bombs bursting in air. What a place of confusion this old world has been since Stratt was born seventeen years ago. We hope these young people will do something to set it straight. And why not believe they will?

A Visit to "the Front"

I went with Mr. Ekins of the United Press and Mr. Goette of the International News Service down to the front to see what was going on. The papers insist that a truce is being negotiated and these newspaper correspondents wished to find out what the army knew of it. We found the front six or seven miles to the southeast of us. The soldiers and officers had heard nothing of the cessation of hostilities.

Help in Feeding Refugees

Thursday, May 25. Seventeen planes is our record today. This afternoon we organized our workers to take advantage of the opportunities we now have of coming to know and gain the confidence of the thousands on our grounds. The expressions of praise and gratitude as we go

among the people would be embarrassing if they were not so genuine.

We find on checking up the refugees that there have been more nearly ten thousand than our first estimate of five.

Monday, May 29. Yesterday afternoon word came that a philanthropic society in Shanghai would help us with grain and supplies for those in need. Thus far we have depended largely on the people furnishing their own food. In most cases they have been able to do this. There are, however, families that have no one who can bring them food from home, whose money is exhausted, and who are in a desperate condition.

We have been trying to furnish porridge to those most in need. So this help is a real godsend.

We hope to tell of brighter days next time. One can see many bright spots when he looks beneath the clouds of fear and suspicion and discouragement; the way the church people have worked together; the untiring and cheerful service of the boy and girl students as they have tried to do their best by day and night; the patience and ungrumbling spirit of the masses of the common people crowded together in uncomfortable quarters. We must build on these qualities; our opportunities are boundless.

Bon Voyage, Mrs. Lee!

ON the first of July, Mrs. Eula B. Lee gave up her Foreign Secretarial task in order to give time and attention to her late daughter's family in Istanbul, Turkey. She sails from Boston August 5 on the "Caledonia" (Cunard Line) with her son-in-law, Professor Charles Edward Estes of Robert College, and his son, Charles. She carries with her the hearts of a host of friends who, though deprived of her presence and advice and cheer in the administrative work of the Board, nevertheless congratulate her upon being able to return to Turkey, the field of her missionary labors. For, after all, life upon the field is the chief end of a real missionary and not even the wonderful fellowship of a Board office or the exhilaration of a worldwide administrative task at the home end can quite stifle this longing of soul. To live and die a missionary among the people to whom God has sent you is the *summum bonum* of this phase of the Life Eternal.

So a Bon Voyage, Comrade, and may you find a thousand and one ways of continuing your missionary service both within and without the home on the Bosphorus!

Mrs. Lee will be greatly missed as a secretary. She has been in administrative work since 1912 when she was called into the office of the W.B.M.I. She had a rare preparation for this



through those years (1889-1909) spent on the field in actual missionary service. Her work as Home Secretary, as well as Foreign Secretary of the W.B.M.I. gave added wisdom for her larger task when by the merger in 1927 she became with Dr. Strong a Corresponding Secretary in the Foreign Department of the American Board. This long administrative experience, coupled with her close contact with Yenching University and other interdenominational movements, made of her a leader whose place cannot be filled in years even by the best of successors. Having her leave the Boston Office at this juncture borders upon a calamity.

As a missionary Mrs. Lee's outstanding contribution was a steadiness of purpose to live and

to witness to the Christian way of life and a rare quality of judgment in matters pertaining to the growth of the Armenian churches in Central Turkey; also, did she prove a tested counselor as well as a woman of charm, poise, warmth of friendliness and hospitality. As a secretary she has manifested these same qualities in even higher degree. She has been an administrator with initiative, force of character, courage, optimism. Without that sentimentality which weakens the influence of a leader, she has had a real sense of

human values and an envied readiness to give herself to the missionaries at any time, regardless of the pressure of work or of weariness in mind and body. She has carried the heaviest burdens in these later days in a buoyant, gallant fashion—as if she were quietly and constantly inspired by some inner spiritual voice. We have felt her strength and leaned upon it, and it will mean much, we know, to those of the Near East Mission who have the privilege of associating with her in Istanbul.

\$90,000 Needed from Individuals

THE goal of this summer's appeal for gifts from individual friends of the Board is ninety thousand dollars.

Judging from the tone of the letters that have accompanied checks received the last few weeks, it would seem that the reading of our *Bulletin* has aroused a spirit of deep personal interest and devotion in our friends. By July 5 the 207 increased gifts plus 56 new gifts brought the amount received to \$16,967. (Yet the number of gifts received was 157 less than for the same period last year.)

Many friends have written that they will speak to others about the Board's needs. Several gifts of significant size have been received. One friend of many years increased his gift tenfold, saying he was sending the first fruits of the improved outlook in his section of the country. An elderly woman is planning to send \$1,000 instead of her usual \$100, because of the crisis confronting the Board. Only five or six persons have written that they must withdraw their gifts because the Board has not officially and sharply criticized the theology of the first four chapters of the Laymen's Report.

But what of the churches? We believe that many of them are doing their utmost to promptly remit missionary gifts received up to July, in view of the heavy drop in income from these sources since January first. Up to May the percentage of decrease was 46 per cent. Then came improvement, for on July first the percentage of decrease in the receipts from the churches was

31 per cent as compared with the receipts for the same period last year.

Many thousands of persons have probably been compelled to drop their missionary subscriptions, and the churches themselves have been unable to continue payments toward their missionary goals.

It is quite probable that those who are the truest friends of the Board are the ones who are carrying the heaviest loads for many communities. The collapse of security values has hurt them most.

In one state a message has been sent to every group of women in the churches urging the distribution of the coin boxes that may be procured from any state office to all members of the Woman's Association and to all members of the church willing to coöperate, so that gifts of sacrifice may be gathered for the whole Apportionment, and if possible sent in, before our books close on September 8. It is hoped that thank-offerings also will be considered.

Earnest prayer is being offered by many that results may be far better than we now dare to hope. The Board would urge its friends to continue in prayer and in effort, so that the tide may be turned here and now and we may enter the autumn with no larger deficit than what has been the legacy of these last few sad years. Surely the rising tide of national confidence and the improved position of many business enterprises will encourage many friends to send new gifts during these summer months. D. B. E.

A Tribute to Luella Miner

Upon the Occasion of the Latter's Retirement from Active Service

By GRACE MORRISON BOYNTON

WHEN the historian of the impact in the twentieth century of the West upon China comes to take up his work (and that historian will be Chinese), he will be struck with the appearance in his period of several colleges for women before the time when women were admitted to government institutions of higher learning. In tracing this significant development to its beginnings he will find that in 1905, Luella Miner, an American Board missionary, began to build a college curriculum upon the courses offered by Bridgman Academy, a school for girls in Peking. He will note that these courses were soon expanded into a separate institution, known as the North China Union College for Women, and that when it became affiliated with Yenching University in 1919, Miss Miner was its Dean.

He will follow up the records of the graduates of this college in the time of its first Dean, and he will discover the women who were pioneers in many fields of service to their day and generation. The list will be long: the first Chinese woman to go as a home missionary to the aboriginal tribes in the southwest; the beloved physician who headed the midwifery service of the Peking Bureau of Public Health; the National Secretary of the Y.W.C.A.; one of the most admired poets of the New Tide Movement; the founder of the Neighborhood School idea; the director of work for rural women in the Mass Education Movement; the first women principals of many secondary schools.

It will be clear to this scholar of the future that he must turn up all possible source material which will shed any light upon the life and character of Miss Miner; for it will be his task to evaluate her effect upon the significant years he is studying, and to explain it, if he can. It is to be hoped that the letters which Miss Miner wrote during the whole of her years in China will be at his disposal. It is also to be hoped that he

will be able to use her Memoirs (which have yet to be written) and which, if they are in print when he needs them, will be a mine of accurate information arising from an intimate knowledge of men and women of all sorts and conditions in the China of her day. For the scholar will discover early in his researches that Miss Miner's influence was not confined to young women. As an indication of this he may consider the following anecdote:

During the summer of 1920, Peking was in a state of siege. The gates were shut, the walls patrolled, and martial law prevailed. Miss Miner became anxious about some of the college girls who were spending the summer at a cottage on a hilltop west of Peking, and decided to go out to them. Her visiting card was powerful enough to open the great West Gate in spite of military orders to the contrary. The only explanation she gave the electrified subordinate who was with her was the following:

"The officer in command knows me."

Later I came to hear something about the reasons why the officer was so obliging. Miss Miner had saved life in 1900 and in 1911 and therefore she could go on errands of mercy when the rest of the city was shut up within its walls.

The scholar of the future will be aware that he is dealing with a woman who belongs to that remarkable group of pioneer educators, which includes Mary Lyon and Alice Freeman Palmer in America, Mary Mills Patrick in Constantinople, Mrs. Gulick in Spain. He will find that there was a reserve and a forcefulness in Miss Miner which inspired awe as well as affection; but he will decide that this august element was balanced by humor and tenderness, and by a magnificent sagacity and generosity.

But I think he will be a good deal puzzled to know why a personality of such powers received

so slight a recognition in her own day, and why her achievements were so largely merged with those of the Christian enterprise as a whole. He will note that she more than once gave up projects prosperously begun, and let other people enter into her labors, putting aside the distinction

for herself as a scholar and an educator which she might have enjoyed. If, as he labors to make her work stand out in its right proportions, he wonders why she so obscured herself, he will do well to remember one great fact about her:

Luella Miner was a missionary of Jesus Christ.

The "Herald" Loses a Friend

FLORENCE STANWOOD FULLER died sometime during the night of June 10-11. She slipped quietly away in South Yarmouth, Mass., where she and her life associate, Miss Buckley, were enjoying a short vacation in a cottage owned by Dr. George L. Richards, formerly of Fall River. She had been suffering from heart trouble for many months, even years, but on the eve of her death seemed unusually well and cheerful. Her sudden going has come as a shock even to her most intimate friends who saw that her strength was failing.

The body was taken to Hallowell, Me., where the interment took place in the family lot on June 13. The funeral was held in the home of her brother, Fred H. Fuller.

Miss Fuller was an unusually well-read woman with highly cultivated tastes, worldwide interests and prophetic instincts. Her faculty of sensing the "news" of communications from the field, and the policy and need of the editor of the paper for which she was writing at the particular time was most keen; Mr. Fletcher of the Boston *Evening Transcript* used to speak of it as a "thoroughly developed news sense—a very rare quality in religious journalism." Her ability to shape her publicity material for the daily or weekly newspaper has been unexcelled in the Board Rooms, and the high quality of her editorial work for the Board was by no means due alone to those formative years under Editors Dexter and Dunning of *The Congregationalist*; nor to

her association with Drs. Bridgman, Rankin and others of that great paper. It was born in her to be a "creative listener." She had a genius all her own.

Miss Fuller worked for over thirteen years on THE MISSIONARY HERALD, being associated nearly two years with Dr. Patton in the conduct of the paper when its editor was abroad on deputations, and then for several years with Dr. Strong after the latter's return from India. She helped the present editor from 1921 to the fall of 1926, the year of her retirement from active service.

Needless to say, she is remembered by the three editors surviving her as one who not only knew the history, policy, personnel and work of the Board, but also knew how to coöperate sympathetically and efficiently.

The present editor has a special debt of gratitude to pay to his former associate in missionary journalism; for, like a true teacher, she stood by him with infinite patience and faith in those earlier days when he did not know an "em" from a "pica."

It has also meant much to him in these later years to know that she was still giving calm, judicial thought, as well as loyal, friendly attention to each issue of the magazine as it reached her month by month. Readers of Miss Fuller's kind are so rare that in her death we feel peculiarly bereft.



This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

As Will Rogers Suggests—"Recognizing Achievement and not just vocabulary"

An inspector of schools in South Africa with the reputation of being one of the most critical of the younger officials recently wrote a letter to Miss Margaret E. Walbridge, principal of Inanda Seminary, commending the work of a former student at Inanda who is now in charge of a small school. "I am writing to say that the school is doing better under her than it has been doing for some time past, even though she has no training as a teacher," wrote the inspector. "It is a pleasure to come across such a promising teacher faithfully and humbly at work in a remote and rather difficult area." This young woman has no teacher's certificate, as she was unable to pass the course. Three times she tried, and three times failed. But always her lovely spirit was recognized. "She was not an outstanding personality, and was not a 'leader' when here," comments Miss Walbridge. "Yet she has the honor to be the only old Inanda girl to so impress a Government School Inspector with the quality of her present work that in spite of his many duties, he takes time to write about her school." Although Africa needs teachers with the highest qualifications, Miss Walbridge points out that there is a place for this type of teacher with meager qualifications who can be found "faithfully and humbly at work in a remote and rather difficult area."

This Man Has the Right Idea

When the Hyuga Child Welfare Association met for its tenth year celebration dinner in the Chamber of Commerce, Kobe, Japan, there were only three women invited, and one of them was Miss Isabelle MacCausland of Kobe College. The meeting was to commemorate the founding of juvenile courts in Japan. Most of those present were judges or prison and probation officials. The program was given over primarily to the discussion of how a further increase in juvenile crime might be prevented. One of the most striking and significant things said at the meeting was the statement of the vice-president of

the Kobe Chamber of Commerce, a business man, who declared that in his opinion they would never get ahead of this problem of juvenile crime until each person should think of himself as a teacher, whatever his profession might appear to be, and until all fathers should realize that they themselves must set a good example for their own and their neighbors' children.

Leisure Not in Woodward's Vocabulary

Sitting on the dock beside 36 American grapefruit seedlings, 20 choice guava seedlings, and some fine ears of corn, Rev. Frank J. Woodward of Dansalan, Lanao, settled down to enjoy the latest *Reader's Digest* until the steamer for his next port-of-call should arrive, but within a few minutes an interested audience surrounded him, plying him with questions about the plants and asking if he would sell some of them. "For the next two and a half hours, I stood in the midst of a changing group of from 25 to 50 people, discussing the problems of the people of Mindanao discovered through our rural surveys," says Mr. Woodward. He told them how the missionaries were distributing seeds and seedlings where there were few or no valuable fruit trees. As these plants were much desired by his audience, Mr. Woodward had to keep a close watch on them to see that none of them changed hands. He finally gave the ex-governor of the province four of the pink guava seedlings and promised the people that he would bring more on his next trip. It is interesting to note that the ex-governor who is a strong Roman Catholic went so far as to inform his audience that Mr. Woodward was a "Protestant who was interested in helping everybody." The seedlings were finally deposited by Mr. Woodward in a demonstration nursery 200 miles away from Lanao. It is on newly plowed land fenced against hogs and cattle. No less than a score of valuable fruits, plants and trees could be grown every year in Northern Mindanao, Mr. Woodward declares, if they were introduced and the people were advised in their care and method of planting.

Television Section

Station ABCFM

The Why of Wai

Staff (left to right)
—Dr. Rahator,
Christian assistant;
Dr. Rose Beals;
Katherine Mix,
R.N.; Dr. Janaky,
lady Hindu doctor;
Dr. Walter F.
Hume and Mono-
bar, laboratory tech-
nician



Told in snaps by
Katherine Mix,
R.N.

Two staff members
are missing: Dr.
Lester H. Beals and
Florence Ridley,
R.N.; also faithful
Indian nurses and
other workers.



Indian Nurse and Patient—

This woman had a tubercular
scalp and needed to sit in the sun
an hour daily.



"A Wonderful Patient" (in oval)

—Gangrene of the toe—foot ampu-
tated, then leg. This dear old Indian
lady spent five months in the hospital.
"A wonderful patient with a keen
sense of humor," testifies Miss Mix.



Busy Hands—Hospi-
tal tailor or "shimpi"
and three Indian
nurses, two are married
and mothers. They
wanted to take up nurs-
ing to serve—and they
never complain of too
much to do, even
though they have hus-
bands and families.



Three Male Nurses
dressing a tubercular
knee of a boy patient.
One of these nurses is
an earnest new Chris-
tian. Robert (center)
is a good worker with
ambitions for his fu-
ture.

Television Section

Station ABCFM



"She Loves Children," they say of this laughing young Bridgman Academy student seen here with two of her "practice pupils." And we venture to affirm the children return the feeling. Bridgman had 543 pupils last year.



Tenacity—He just would not let go of the ball. One of the smallest of Bridgman's practice pupils shows what young China can do in the way of holding on.



Interesting Student—This young man was president in 1932 of the Christian Student Fellowship in the Porter-Wyckoff Middle School, Tehchow, China. He, more than any other one person, deserves credit for the successful progress of the group, said Miss Alice C. Reed.

Friendship Center with Child Welfare Depot and Dispensary, Satara, India



Manoramabai Powar, at the right, is in charge of the Center. She is a trained, experienced social worker. Next to her is Manoramabai Khabade, a B.A. from Kolhapur, who has the same spirit. Behind her is Ratnamalabai Waghchoure, our newest worker,

who has thrown herself into the work with unremitting zeal. Fourth from the right is Dr. Naik, our Brahmin lady doctor, who presides in the dispensary. Fifth from the right is Tarabai Pardeshi, Miss Picken's first pupil years ago. She has developed into a first-class baby welfare worker, and is responsible for the care of the many babies who come, as well as visiting in the homes of expectant mothers and new-born babes. Last comes Radhabai Apte, the Hindu widow who could not even read or write eight years ago, but who has steadily been learning all that she could since then and now teaches sewing and knitting in the Center. Her face is radiant with the joy of Christ's love as she has found it in the Center, though she is still a Hindu in name.

Not "Calais" but "Coles"

It was Queen Mary, you will recall, who said: "When I am dead, Calais will be found written on my heart."

The year 1915 has gone down in the history of Galangue, West Central Africa, as the "hunger year." This last year a similar situation has developed in many parts of the colony. Reports have come from every side of extreme suffering and many deaths. Less than 100 miles from Galangue a man told of finding a woman on the path, dead from starvation, with her baby still alive and nursing! When the rains failed more than a year ago and the corn was burned, Samuel B. Coles of Galangue saw what was ahead and encouraged the people to plant early corn in the river gardens and irrigable fields. He urged them to work hard while they still had strength and to ration the small amount of food left. As a result there has been no acute suffering in any of the villages of Galangue area, and they have helped their relatives from far and near. Pastor Chiwale says that "if the hearts of the folks of this region were open, you would find the image of Mr. Coles in every heart."

"Turn On Your Lights"

"This is not the time for the churches to be traveling with dimmed lights. Turn on all the switches and illuminate every corner of this land," declared Dr. James Yen, better known as Jimmy Yen, founder of the Mass Education Movement in China. He was addressing 186 delegates representing 14 provinces and attending Tingsien Rural Institute. "The people of China today are storming the gates of the churches and schools in the hope that Christianity will prove to have vitality and lifting power," continued Dr. Yen. "Some go so far as to say, 'If you don't save our nation, it cannot be saved.'" Dr. Yen believes that the "rubbish of the centuries" can only be cleared away by going to the villages. "If Jesus Christ were to return to earth today, we should probably find him in the villages," he said, and added that the only way to teach Christianity is "to be a living Christ." Dressed in plain blue cloth, the Yens live among the common folk. "The people in the villages where Yen has been at work," declares Rev. George W. Shepherd, "have a different air, a poise and expectancy that makes you feel that they find life worth living."

Mother Love Universal

The place which the American Zulu Hospital in Durban, South Africa, holds in the community may be judged to a certain degree by the fact that the *Natal Advertiser* devoted an entire page with three large illustrations to the work of this center of healing on the occasion of the opening of the new wing. An open letter from Dr. Alan B. Taylor addressed to "Friends all over the world" occupies a prominent position in the center of the page. The reporter who wrote the article was much impressed by the love of the Zulu mother for her baby. "It is only necessary to watch them preparing their youngsters for a photograph to realize their idolization," he writes. "I had an opportunity of seeing for myself, and I was astonished by their eagerness. There was no need to tell them to look at their youngster or to smile, and although they displayed every sign of bashfulness, they patted the little soft bodies lovingly, tickled the moist lips to raise a camera grin, and stroked the soft down on top of small dark heads. The babies turned mellow brown eyes, inquiringly from side to side and snuggled close." So keen are native women on babies that the hospital is regularly visited by women who have lost their own youngsters in the hope that some baby may be needing a foster mother, and no child is left homeless for long.

In the Diplomatic World

Succeeding General Charles Hitchcock Sherrill, former ambassador to Turkey, is Robert P. Skinner, for four years American minister to Greece, previous to his transfer to Riga as minister to Latvia. Mr. Skinner is a native of Ohio, and has served in the American consular service at Marseilles, Hamburg, Berlin, London, and Paris, as well as in Greece and Latvia. Governor-General Theodore Roosevelt, Jr., of the Philippine Islands has been succeeded by Governor-General Frank Murphy. Mr. Murphy is a Michigan man, LL.B., University of Michigan, and has done graduate study at Lincoln's Inn, London, and Trinity College, Dublin. He has been Mayor of Detroit since 1930 and has practiced law in that city for a number of years. His last judicial office prior to becoming mayor was as judge of the Recorder's Court, Detroit. Mr. Murphy served in the war overseas with the rank of captain, and for a year was with the Army of Occupation in Germany.

Foochow on Re-Thinking Missions

Many of our readers are desirous of knowing what the reactions of the missionaries of the Board have been to the Report of the Laymen's Appraisal Commission. We have received letters from all parts of the world, but obviously cannot find space for them all. We have printed some already from Japan and one or two from India. We print here extracts from a set of letters sent in by the Foochow Mission.

Roderick Scott: "To me the most impressive thing about this book is a point not mentioned in the reviews, and indeed overlooked, namely, that this is a *laymen's* report. . . . It is a report by laymen, by contemporary laymen, by American laymen; and the laymen's point of view is maintained throughout.

"This point is not merely impressive; it is highly significant . . . especially significant of the home church, when one considers the general collapse of religion among non-church laymen . . . equally significant for the field.

"It is the fact of a *laymen's* report that explains the apparent over-emphasis on the intellectual to the neglect of the emotional and the social.

"The lay emphasis is particularly apparent in the alleged slighting of theology. But if this is really true, the theologians have only themselves to blame. It is not from Laymen that the volume of criticism of theology has been coming in the last two decades. But if the Report seems to slight theology, it welcomes philosophy, and it may be we shall return to theology by way of philosophy; in any case the philosopher is as much a child of God as the theologian! It is philosophy that, in the Report, comes to the rescue of theology with the latter's 'language of the explained symbol' (32). The needs of Pentecost are ever before us; each man, each generation, each group, must hear the Gospel *in his own* tongue, if it is to 'enter into the texture of his life and transform it from within' (58).

"To my mind the first four chapters are not intellectual or philosophical enough. And this is my only word of criticism.

"Perhaps the group felt that even this dose was too heavy, and that it would not do to expand their 78 pages of 'missionary metaphysics.' I feared this, and in 1930 urged that Dr. Hocking be asked to write a book on the philosophy of missions to prepare the churches for what he was going to find."

Dean Nga, Foochow College (as quoted by Miss Susan Armstrong): "Its plan to unite the mission forces

is very ideal; like a dream, in fact. Perhaps it could be accomplished in China more easily than in America, where denominationalism seems quite strong.

"*Re-Thinking Missions* says the missionaries are not lazy. I agree with that. They are not lazy. They are most devoted to their work. They work hard. The Christian schools in China are better than the government schools because of the influence of the few missionaries in them.

"As I read the book it seemed that many of the criticisms were directed toward a generation of missionaries no longer in existence. For instance, no one that I know is interested simply in getting a student to make a decision to be a Christian and then feels no further responsibility for his training in character."

Robert W. McClure: "One of the main by-products—perhaps more important than the main objective—of missions was almost passed over without notice in the Laymen's Report, namely, the effect on the character and behavior of the large mass of non-Christian people who come into contact with mission work but who for one reason or another do not become confessed Christians.

"The report says much about tolerance toward and coöperation with people of non-Christian religions. It ignores the members of the Christian religion who do not belong to the liberal wing. . . . The wholly rational and impersonal appeal of the highly educated religious leader would be almost meaningless to the mass of China's people. Why should we not admit that the conservative as well as the liberal, the moderately educated as well as the highly trained missionary can transmit Christian ideas and ideals?

"One of the big items in the overhead of any business firm is its accounting and statistical departments. And for business that is necessary. But missions is not a matter of monetary profit and loss. Treasurers on the field for the most part do their work as part of a bigger task. To produce highly organized accounts and statistics the overhead of any mission would be greatly increased and we would be criticized even more than we have been for using so much of a dollar to put the rest of the dollar to work. The main result would be an exaggeration of the direct products of mission work and an even less appreciation of the by-products in terms of character.

"I am not surprised that various nationalist leaders object to proselytizing. . . . And yet any organiza-

tion, religious or otherwise, that does not try to win new converts dies an early death.

"Specialists are the most helpless people in the world. . . . I have seen a considerable number of specialists come to the field and return home in a few years, and not because they were so superior to their colleagues, but because they were too helpless to gather straw and mud to make their own bricks. The really superior men and women whom I have met on the field are anything but specialists. . . . Specialists expect their colleagues to subordinate themselves and their work to specialists' projects. A specialist expects people to come to him for special treatment. A missionary has to go out and find people."

Charles L. Storrs: "A better textbook on modern missions would be hard to find.

"I am profoundly grateful for the note of simple human brotherhood that is dominant all through this report.

"Next I rejoice in the restatement here given of the place of the missionary and the discerning description of his multifarious task.

"I do feel, however, that the appraisers have been very nearly guilty of the very fault for which they criticize the early missionaries—that of importing a foreign thing and trying to plant it down by sheer force of devotion. They seem to assume that this ideal of missionary method and objective which they have set forth so winsomely can forthwith take root and grow, pushing out and displacing the old. As a matter of fact, only a very small portion of the Christendom that exists on these mission fields is ready for that sort of thing. It must come slowly with infinite patience and constant and quiet adaptation.

"The Report takes too little account of the inexhaustible patience, the ready adaptation which the first missionaries have characteristically shown in doing just about the only thing they could do. Their use of the language of the people for their Holy Book, their street preaching, literally their *house-holds* of faith, their schools, their emphasis on the family group, all show their divinely wise effort to follow the line of indigenous growth.

"When we plan and pray for the new day in missions we must not forget just where both the Christian and the non-Christian people of these Asiatic lands really are, mentally, spiritually, socially. A delicately nurtured orchid from the Arnold Arboretum may not immediately flourish on the wind-blown plains of Mongolia.

"A final note, meant also to contribute no dissonance

but only an overtone: when the appraisers make as their major recommendation 'a plan of administrative unity on a comprehensive scale and propose a single organization for Christian service abroad,' are they not showing themselves quite oblivious to the existence of such a thing as the unit of efficiency? . . . With no modern minds yet forthcoming at all able to cope with the imperative correlation needed to rescue us from our welter of economic difficulties, nor any leadership yet visible that can give assurance and objective to sound international mindedness, is it really modest or even good sense to suggest that the time is at hand for even so partial a pooling of missionary interests as the seven societies whom the appraisers represent?

"Experience of all missionary societies seems to show that a chief criterion for determining the unit of efficiency is *personal interest*. Such a hook-up of mission field administration as the appraisers suggest almost inevitably numbs that nerve of the enterprise; it would soon atrophy and the life of organism soon be gone. Rather, is not a solution to be found in more extensive and deeper loyalties to the National Christian Councils found in all these lands? These councils are the natural outgrowth and expression of the corporate Christian life. The needed correlation and standardization can better be obtained through them, it would seem to me, than by any Juggernaut of missionary organization rolled over upon these unoffending lands from the ever-aggressive west.

"The touchstone of personal interest is what will turn to gold all our missionary dreams both figuratively and literally. Gifts arising from personal interest show an upward curve at the very time the receipts for the general coffers show a downward one. It is not the careful thinking, nor the considered statement, nor the well-meant and often well-aimed criticism found in this book that will send our mission enterprise tingling and vibrant toward the goal of its unfinished task. It is rather the individual loyalty, the sustained, intelligent sympathy which we maintain, you and I, in that piece of the world task which God's providences have led you and me to share,—it is this that will enable us to carry it triumphantly in the Master's spirit 'to the uttermost part of the earth.'"

Edward H. Smith: "The report in its theological viewpoint and in its critical analysis of the missionary and his work and the native Christians and their organization has too much of the American humanistic, cynical, philosophical detachment. Such an attitude has had much vogue in our magazines and recent literature. All this tends to obscure the message that the members

of the commission really meant to bring to the home church.

"It would appear that this report will be of greatest value on the foreign field. It will stimulate missionaries to a more serious appraisal of their task. It will help to bring us back from the unnatural position that the Interchurch World Movement landed us in. On the field it promises to be of profound significance.

"I fear it will not bring to the average home business man and the student body of the next generation any adequate vision of the place of power the Christian Church holds in transforming the lives of men and women in these Oriental lands. In my visits to the homes and communities of our big parish I am impressed day by day with the way in which the mind of Christ is laying hold of the thinking of the people and bringing the enlarged life into multitudes of homes. To have this experience of the Power of God at work in these communities is to have one's soul deeply stirred."

President C. J. Lin, Fukien Christian University: "I was impressed on my first reading by the keen insight into human nature that the Report reveals and by the clear language used.

"Regardless of our agreement or disagreement, the book has profoundly stimulated our thinking. It cuts sharply into our complacency. It will unquestionably serve a great purpose here.

"I am in complete agreement with the concluding chapter of the Report which calls for united organization at the home base. In my opinion, before we can expect greater unity on the field, it must be had among the sending units.

"I do not find myself criticizing the missionary but rather the Chinese Christian; within the Christian institution he is often a good worker; but outside, he is, as Stanley Jones has noted, rarely active; he it is who is the obstacle to our progress; we must give him more attention than we have done."

Laura D. Ward: "Does it surprise you that anyone would dare to make such radical suggestions? Are you alarmed at some of the facts that these 'finders' have brought out? Many of us would like to shout a good old-fashioned Methodist 'Amen,' 'Hallelujah!'

"Consolidation and coöperation are the key words of the report. . . . How much more efficient we could be if we were united! We on the mission field feel it so keenly. We would make a forward step together; but first each Board at home must ratify the plan and agree to finance it, etc. . . .

"But in the proposals to cut off the subsidies of the rural churches we find the most radical changes. It will hurt and be hard to bring about, but it will be good for us in the end, I am sure.

"Our Woman's work, too, must see radical changes if we are to attract young women of ability into the service and really enrich the lives of the women of the villages.

"There are two points on which I would criticize the report. One is that little is said of the fact that the church on the mission field is a young church and therefore cannot be expected to have worked out a complete program such as the older churches have taken so many years to evolve. The second is the overemphasis on the need of experts. . . ."

George W. Shepherd: "The Laymen's Report is a sympathetic, penetrating analysis; and more than that, it is a prophecy. If its recommendations are followed we shall have more evangelism, not less. We shall have more and better preaching, and more self-supporting, self-propagating churches. The Laymen's Report makes articulate the vision and the prayers of hundreds of progressive leaders and very many missionaries.

"If we listen to the laymen we shall be more enthusiastic, more effective in our living and working, and enter a larger place in evangelism.

"The indigenous, self-supporting congregations that the report imperatively calls upon mission boards to create, will call men of broad sympathies and deep insight into the affairs of life. It will not matter very much whether they are liberal or conservative so long as they know how to tap the reservoirs of spiritual life.

"This is already apparent in those areas where lack of funds has made it necessary for congregations to call and pay for their own ministers. . . . If once again we listen to the laymen we shall have a self-supporting, self-respecting, independent Church, and we shall have it right away."

Horace E. Campbell, M.D.: "In these days of *Re-Thinking Missions* it has occurred to me to speculate as to what form of religion will evolve. It is my conviction that it will be Christianity, but an almost unrecognizable Christianity. . . . The doctor's business has much to do with sociology, disease, and death. What vocation could bring a man into more intimate contact with the problems of God, Immortality, and Duty? The thoughtful physician is very chary of cults, or of any groups who claim exact knowledge or revealed information on any of these large subjects.

"The earnest and thoughtful physician reared in

Christianity has weighed much of what constitutes Christianity and found it wanting. He finds himself unable to follow his best instincts, yet follow the crowd. Nevertheless, it is interesting to note how a fearless, progressive minister finds physicians quietly associating themselves with him.

"Amongst that rapidly growing body of literature called forth by the Laymen's Inquiry Commission, none, it seems to me, states the modern problem more tersely and clearly than the article by Charles E. Raven in the *Christian Century* for February 1, 1933. In the section called 'A Vital Issue' it says: 'Christianity is unique among religions in being at once an illumination and a redemption; and its peculiar power has come, not from those who have taken Jesus as the best example of an altruistic theism, but from those who have adored Him as Savior and God.'

"It is the *spirit* of the Man which had value for His time and has value for ours. The spirit of the Man who could give us the Good Samaritan needs to be allowed to shine forth undimmed and unencumbered. Consider the spirit of the Man who overturned the money-changers' desk; who dared to harvest His few grains of wheat on the Sabbath and flout the formalists; who rebuked His disciples and sat down for a half hour with the street children. Does it not seem that this spirit should have conquered every human heart by now? I think it may well have before now had not the Church become over-organized and over-intense, over-eager rigidly and unequivocally to define itself and to codify into facts.

"We missionaries must search ourselves and our institutions and ruthlessly sever those concepts which are not inherent in the Spirit of Jesus. If His Spirit be not regnant in the world today, it is because it has been hindered rather than helped by the bungling of men nominally Christian.

"I hold that Hocking thinks more clearly than Robert E. Speer or Charles E. Raven. I cannot endorse the volume *Re-Thinking Missions* with the hysterical acclaim of Pearl Buck, but its spirit partakes of that Spirit which walked in Galilee and even now is close to us."

L. G. Dyer, M.D.: "Few physicians will quarrel with the objectives of medical missions as stated. The argument will mostly be over the third principle offered as a basis of religious activity in mission hospitals: 'But the use of medical or other professional service as a

direct means of making converts, or public services in wards and dispensaries from which patients cannot escape, is subtly coercive and improper.'

"There is surely nothing coercive or improper in showing a patient that love and kindly thoughtfulness for others is dominant and central in our Christian faith. Such a demonstration might conceivably be more difficult than preaching, but would be understood in all dialects!"

George M. Newell: "Didn't the Laymen's Commission say something about coöperation between mission and government schools? I wonder what they would say to this plan.

"The government college of Fukien, in order to be a college must have an agricultural department. They had no one on their staff to begin such work. The president came to the principal of Union High and asked for help. 'Can't we have a committee of men from the faculties of our schools take charge of the practical work of our agricultural department, preparatory to our opening courses? I want the practical work to get at least two years' start of the theoretical. We want you to find the men to do that work. We like the work you are doing at your school.' That was the beginning. The result:

"We have a committee of four from our school, two of whom are missionary teachers, together with four from the government school. They will take full charge of the agricultural work of the government university for the next two years under the leadership of our principal, Mr. Diong. He has engaged all the men who have the immediate work in hand. One is a Trinity College—Nanking University—product. Another is a Fukien University man, the son of our general secretary, Rev. Lin Yu Shu; a third is a graduate of our school and the son of a Methodist pastor! Another student who graduates this June is already booked for the same school. These men have been chosen because men trained in *mission* schools are willing to get down and work on practical problems and are not afraid of dirtying their hands. A few days ago Mr. Diong met the University president and he said, 'Have you any more men like those you have sent to us? If so we want them. I like those men.' Every one of the men is a real Christian whom we are glad to send as a representative of the kind of men the Church can produce. We call this coöperation."

PRAYER CALENDAR FOR OCTOBER

Near East Mission

1 S	Dr. and Mrs. Lorrin A. Shepard, 1919	17 Tu	Miss Agnes Fenenga, 1901
2 M	Rev. and Mrs. Charles T. Riggs, 1900	18 W	Miss Diantha L. Dewey, 1905
3 Tu	Mrs. Elvesta T. Leslie, 1913	19 Th	Dr. and Mrs. Charles E. Clark, 1903
4 W	Mr. and Mrs. Herman H. Kreider, 1926	20 Fr	Miss Elsie J. Odell, 1927
5 Th	Mr. and Mrs. Luther R. Fowle, 1912	21 Sa	Miss Mary I. Ward, 1900
6 Fr	Miss Ethel W. Putney, 1915	22 S	Miss Fannie G. Noyes, 1909
7 Sa	Miss Annie M. Barker, 1894	23 M	Miss Dorothy G. Blatter, 1931
8 S	Miss Sarah E. Woodward, 1929	24 Tu	Miss Gladys G. Perry, 1931
9 M	Miss Helen R. Haight, 1932	25 W	Miss Bertha D. Colmyer, 1928
10 Tu	Mr. Robert J. Greef, 1931	26 Th	Rev. and Mrs. Everett C. Blake, 1928
11 W	Rev. and Mrs. Edward T. Perry, 1924	27 Fr	Rev. and Mrs. Cass A. Reed, 1912
12 Th	Rev. and Mrs. J. K. Birge, 1914, 1923	28 Sa	Rev. and Mrs. Lee Vrooman, 1924
13 Fr	Rev. and Mrs. F. W. MacCallum, 1890	29 S	Rev. and Mrs. H. A. Maynard, 1908
14 Sa	Miss Edith Cold, 1910	30 M	Mrs. Lydia A. P. Flint, 1925
15 S	Rev. and Mrs. J. K. Lyman, 1913	31 Tu	Mr. and Mrs. Raymond F. White, 1928
16 M	Rev. and Mrs. Walter B. Wiley, 1924		

Book Chat

The American Indian and Christian Missions

Dr. Samuel Eliot of Boston in his Introduction to Dr. George Hinman's book, *The American Indian and Christian Missions* (Revell, \$1.50), says that the book "ought not only to stir the pride of the people of the churches in the zeal and devotion of their representatives in the field of Indian missions, but also move them to make the existing missions more efficient." He believes that "the story of the missionary endeavor is a bright page in a dark history" and that "this book should bring to Americans the fact that within our own borders there are these considerable groups of peculiarly interesting people who need the help of Christian citizens." Furthermore, he says, "It should diffuse information, arouse sympathy, stimulate generosity. It should reassure the missionary boards and their representatives in the field of the significance and importance of their work. It should cause the churches to see to it that their missionaries are furnished with a more adequate training for the special field of service to which they are commissioned; that they are given the equipment necessary for efficient work and the facilities for establishing friendly personal relations with the people they want to help." For Dr. Eliot believes "Christian missions must still supply impulse and guidance for the American Indians along the road to civilization, freedom and the joy of useful living."

The author has done a good piece of work. The book is one of absorbing interest to those who have followed the history of the American Indian. Judging from our own experience, it revives in the reader the belief in the uplifting and civilizing effect of the Christian message upon the mind and life of the American Indian and carries its own justification of the labor and money and spiritual energy spent upon the work in the past by the American Board, the American Missionary Association, and other boards. These are the subjects that Dr. Hinman treats in his nine chapters: The Religion of the Indian; Missions and War; Among Indians in the South; In the Oregon Country; The Dakota Missions; A Challenge to Coöperation; Transplanted Churches; Indians in the Southwest; Present Conditions.

Those who are interested in the work done by the American Board among the Cherokees, Choctaws, Chippewas, Dakotas and the Oregon Indians will find much in this book of value. It is fortunate for such a work as this that the author could have been both a former missionary of the American Board and a secretary of the American Missionary Association. His broad experience under the two boards has undoubtedly given him perspective and power.



SPEAKERS AT THE 125TH ANNIVERSARY OF ANDOVER THEOLOGICAL SEMINARY

Left to right: Editor Bell who spoke for the American Board; Dean Vaughan Dabney of Andover-Newton Seminary; Dr. Ashley Day Leavitt of the Harvard Church, Brookline, secretary of the Andover Board of Visitors, who spoke for the churches; Dr. Frederick Harlan Page, President of the Board of Trustees of Andover; Headmaster Claude M. Fuess of Phillips Andover Academy; Professor Henry K. Rowe of Andover-Newton, the historian of the day.

The photograph was taken on the steps of the First Church, Newton Centre, Mass., Dr. Dwight Bradley, pastor, just before the celebration on June 6. It was taken by the *Boston Post* to whose courtesy we are indebted for the use of the picture.

We introduce the picture for two reasons; one because the American Board and Andover are veritable twins and therefore what concerns one concerns the other; and the other reason is because the photograph contains the picture of Professor Rowe and thus calls special attention to his *History of Andover Theological Seminary* which came off the press just in time for the celebration of the 125th anniversary of Andover.

The book reveals careful and exhaustive study. It is of special interest, of course, to the American Board constituency because it has so much to say regarding those Samuels who had much to do with founding both the Seminary and the Board, and regarding the long line of remarkable Andover missionaries who have served under the American Board in all parts of the world. Not the least of the interesting chapters is that which has to do with the famous Controversy that gathered around the heads of one or two American Board missionaries. Just the picture alone of that remarkable faculty that held sway in the nineties is worth the price of the book.

Order through the Pilgrim Press, \$1.00.

Dr. Franklin's Study Book

It was a happy thought on the part of the leaders of the Missionary Education Movement to have their main book of the year, *The Never Failing Light* (cloth \$1.00, paper 60 cents), deal with the subject of the "mind of Christ for the modern world." It was an equally happy thought to have Dr. James H. Franklin of the Baptist Board write this book, so well qualified is he for that task by the breadth of his experience and by his unflinching demand for a fully Christian ideal for the world.

Although it deals primarily with the developing of the foreign missionary movement, the book sets this enterprise in its necessary relationship to the main movements of our western world. Particularly forceful and authoritative is the author's study of America's outstanding race problem and the bearing of our success or failure in solving it on our ability to speak with authority in discussing other race problems.

Dr. Franklin shows keen alertness to the questions at issue in our modern world: narrow nationalism, communism, secularism. He is refreshingly frank in admitting the weakness of the organized church in dealing with these, and its dangerous compromise with some of them.

He brings out the modern trends in missionary work, the new emphasis on the importance of meeting the needs of the vast rural populations of the world, the changing policy due to the developing native church, and the new appreciation of the values of Oriental cultures.

The last chapter gives a vision of the future in which "we may confidently expect the spiritual enrichment of the mind and the life of the churches of the Occident from the hearts and service of the Oriental Christians" and in which the foreign missionary will increasingly take the place of a coöperator with a movement which will be oriental in leadership and in expression. It emphasizes the fact that the foreign missionary enterprise is the natural and necessary expression of a deep experience of the presence of God and is successful in proportion as men are ready to follow Christ in this service to men even when it leads to a cross.

"Not by searching shall we find God, nor in debate about Him, but if we love one another He dwelleth in us. As we surrender ourselves to Christ, lead others to follow Him, preach the gospel of the kingdom of heaven to the uttermost parts of the earth, and practice brotherhood in all human relationships, we move into a surer sense of the reality of God. If we continue loving men of all races and nations and seeking equal-

ity of opportunity for them, healing the sick, feeding the hungry, protecting the weak and putting down the oppressors, exalting peace and renouncing warfare, lifting up the under-privileged masses, taking the Cross into all the areas of human concern we become convinced of His presence with His children. Thus shall we come to be sure of the reality of the Divine even as is promised to the pure in heart."

The Never Failing Light is rich in quotations from a wide range of authors but even richer in its illustrations taken in large measure from his own experience. The leading figures of the day find their place in its pages; Gandhi, Kagawa, Schweitzer, and others, but there are also illustrations from humble walks of life and from unnamed Oriental Christians. The author quotes often from the Laymen's Report in support of his points. He enters into no controversy with any of its positions, yet we feel sure that his book will find acceptance with those who are very critical of the Laymen's Report. This is so because every page breathes out a spirit of Christian experience and Christian devotion. We believe that no one who reads this book will set it down without feeling a new determination to play his part in bringing God's Kingdom among men.

A. H. C.

The Church and the Rural Problem

Dr. Kenyon L. Butterfield has put into book form his Cole Lectures delivered before Vanderbilt University in 1932. The title of the book is *The Christian Enterprise Among Rural People*, and it is published by the Cokesbury Press, Nashville, Tennessee, at \$1.50.

The first of the six chapters, entitled "The Rural Billion," dwells upon the farmer classes of India, China, Japan, Europe, America, and Africa. The second chapter applies religion to the necessary rural reconstruction of the world. In the third the author bring us back home to the American town and country church and the problem right about us. There is, of course, a chapter on what a rural community parish ought to be. In the last chapter, "The Church in Command," the conviction is expressed that the common problems faced by rural folk the world around should be approached, investigated, discussed and interpreted on the Christian basis; that there is, however, a pressing need of far more adequate scientific research and sympathetic interpretation in the entire area of rural conditions and rural social controls as a basis of the Christian advance.

With reference to the relation of the Church to the rural problem of the world, the author suggests:

1. A more nearly scientific approach to the difficult and elusive problem of discovering the processes and applying the dynamic of the development of personal Christian character in the rural environment.

2. A penetrating study of the controlling ideas among rural people, within different racial cultures and varying economic conditions.

3. A careful experimentation with and repeated recasting of the technique involved in building and maintaining a Christian rural civilization.

4. A persistent and frank, but deeply friendly, assessment of both helpful and futile or outworn tendencies in the rural church so that the church may be an alert, adaptable social institution.

5. A careful study of the fiscal capacity of rural areas to maintain social institutions effectual for an adequate rural society.

6. An attempt to discover the terms of a practical working coöperation between city and country people and agencies.

7. A coöperative study, by authentic biblical students and agriculturists, of materials suitable for "A Farmers' Bible Commentary," so that the Bible may become a new book to multitudes of rural people presented in all the freshness of its allusions, and the implications of its teachings, to people who live in a rural environment.

8. A clear restatement of the purpose of the Christian enterprise among rural people and a widespread amalgamation of its essential features.

9. A constant study of the best means for the selection, the enlistment, the training, and the continuing education of men and women who will give their lives to religious work in this rural field.

10. A study of a plan by which there will be those on guard to compel people to listen to claims of rural interests, to invite the farmer to his chair at all the round tables of discussion and planning for a better world, to insist that he shall have a place in the sun.

11. Bolder plans and a better way by which the rural church will lead the rural people against war, industrial exploitation, the antagonisms between city and country, racial injustice, etc.

12. A restatement of purpose, a larger coöperation, new investigational agencies and a fresh and enlarged supply of men and means.

The Plain Man Exalted

Henry P. VanDusen has entitled his book, *The Plain Man Seeks for God* (Scribner's \$2.00). It is an excellent reflection of the vigorous religious thinking which liberal Christian leaders have been doing of late. It traces out clearly and persuasively the argument from experience and scientific knowledge for God and His place in the life of man. Dean VanDusen has done this thinking for himself and has found it valid and useful—but limited in its value to the religious life.

He shows that the inductive process never gives us more than a high degree of probability as to the existence of God and that the God it leads us to is hardly the God of religion. We must simply recognize the existence and prior action of the Living God. Quite fittingly Paschal's words are used as a text, "You would not have sought me if you had not already found me." The writer shows the necessity of this essentially religious recognition of God as a supplement to the inductive search. It is this element in the Barthian theology which has real and universal value.

The only fault I can find with this book is its title. I have an idea the "plain man" will need a lot of coaching to make him aware of the issue dealt with. It is an issue of which advanced religious thinkers are keenly conscious today; but, perhaps to his own peace of mind, the "plain man" knows nothing of it.

H. V. W.

Re-affirming the Historic Verdict

The Christ of the Christian Faith, by W. Douglas Mackenzie (Macmillan, 1933. \$2.00) has an excellent title. The author devotes himself to the task of proving the correctness of the conclusion of the early Christians about Jesus—He is the Christ. The last two sentences of the book might well be read first: "So as to the facts of the New Testament, of Christian experience at its highest, Christian character at its noblest, Christian influence at its purest, for nigh on two thousand years the most satisfying explanation has been the original one. It is the Deity of Christ, with all its vast and glorious mystery, which is the simplest explanation of historic Christianity" (p. 296).

Dr. Mackenzie bases this broad conclusion on his study of the consciousness of Jesus. In the most painstaking and thorough way he proves that Jesus knew Himself to be the Son of God. More than this, he holds that early Christian writers knew that the historic Jesus knew Himself to be the Son of God. He takes great satisfaction in thus reaffirming after exhaustive, critical study the historic verdict of the Christian Church regarding its founder. The book is unique in that it makes the consciousness of Jesus its sole argument.

In the course of his argument the author touches many very controversial questions but he refuses to become entangled in any minor matter. He desires that the one great fact shall be set forth, in luminous fashion. The book is like the shining Cross which some churches place in a conspicuous place. Dr. Mackenzie is not of the extreme conservative group who hold to the verbal inspiration of the Bible or who repudiate scientific research, but his chapters will bring great

courage to those who deplore the vagaries of "the modern mind" which are leading us away from historic Christianity.

I would call attention to one concrete example of Dr. Mackenzie's cogent reasoning. In chapter six as he discusses "The Historic Christ as Creator of the Church," he speaks of the "inchoate Christianity" of the disciples before the death and resurrection of our Lord. He acknowledges the grave objection to which his reasoning at this point is open when he admits that the gospel records give no explicit accounts of the inner religious experiences of the disciples. They speak of their unbelief, their quarreling, their selfish ambition, their blindness to His meaning but they do not speak of their joy or peace or hope or of a new life of prayer, all of which would be essentials even of "inchoate Christianity." Then follows this illuminating, and indeed clever paragraph: "The vagueness of the matter at this point is obviously natural on the orthodox view. For, if the Gospel must, in Christ's own view, contain Himself as essential to it, it was inevitable that this should not become clear to His disciples, nor the form of religious experience which He alone could make possible become fully realized, until His relations with them had passed through *all stages* and reached that consummation at which alone the full situation could come into view. It is those who hold that the personal religion of Jesus Himself (excluding His Messianic and superhuman functions and powers) was meant by Him to become the religion which every man should fulfill apart from Jesus, and that He did not think of entering into their religious consciousness except as an inspiring teacher and example, who cannot explain *the absence* from the Gospels of any proof that the disciples felt, then and there, the presence of the Kingdom, the full force of the new life and its joy. On the hypothesis which minimizes the significance of His Person they ought to have had during His earthly ministry that maximum of spiritual life which only appeared later. For this His martyr death was not necessary, on that theory. At the best His crucifixion could only add a glow of pathos—but why not of despair?—to a picture of perfect relations with His God which life alone revealed and death could only blot out. On the contrary, it was in the consummation of His personal history at the resurrection that the experiences they had of Him and His matchless personality in 'the days of His flesh' were illumined and transformed into the life of fellowship with God." (Pp. 204, 205.)

We ought to be very thankful for this book. By "we" I mean missionaries as well as pastors and laymen in the Homeland. It deals many a heavy blow

at unwholesome tendencies in present-day theology and preaching, and while it will not satisfy those who think the center of gravity in Christianity is not dogmatic theology, it will help all who read it (and may their number be legion) to re-think the inner meaning and unique message of Christianity to all mankind.

F. F. G.

Bishop McConnell's Barrows Lectures

The Bishop's Barrows Lectures were delivered in India during the winter season of 1930-31, six each being delivered at Lahore, Calcutta, Bombay and Madras, and one to four being given in other centers, the total number of public lectures being 110. They have come out in book form under the title, *The Christian Ideal and Social Control* (University of Chicago Press, \$1.75).

The author shows what the Christ ideal calls for in connection with the large social duties which today are the concern of all mankind. The theme developed is the interdependence of the worship of God and the service of men; attention to social forces with a view to their possibilities in helping the individual toward the highest and best in life. The six chapters deal with: (1) The Human Values; (2) The Problem of the Given; (3) The Size of the Task; (4) Institutional Conversion; (5) Social Cross-Bearing; and (6) The Diviner Humanism.

Dr. McConnell is among those who think that the Christian ideals will not last long in the regard of men if there are not Christian organizations to conserve and propagate them, and he does not wish to leave the impression that he has in the back of his mind the notion that a Christian organization is to be judged as to its loyalty to the Christian ideals for society by the degree of its direct participation in what might be called specific and detailed humanitarian programs. . . . "We must think," he says, "of social thinking as something organic, reaching forward incessantly into new worlds."

In his chapter on Humanism, the author says: "As we enter upon a campaign which will last for ages for the betterment of human society, we may be permitted to think that the larger dynamic is in the world-view which makes the movement toward the highest human value something which fits into the deepest powers of the universe. . . . The believer in a diviner humanism is entirely within his rights—intellectual and all other rights—when he assumes the largest and best toward both man and the universe of which man is an essential part."

A Book of Meditation

We are enjoying for our morning meditations *The Way* by William Pierson Merrill, minister of the Brick Presbyterian Church, New York, and member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. This gives daily meditations on the way of life according to Jesus. The meditations explain gospel teachings in clear, simple, direct language and apply these teachings to present-day life. The questions and suggestions are very searching. Personally, we place this book alongside of that one of Professor Bosworth of Oberlin, *Jesus in Every Day Life*. Dr. Merrill certainly contributes to the primary need of bringing a fresh and more active consciousness of Christ's religion into the everyday life of laymen—and, for that matter, the average minister. *The Way* is a stimulating handbook for individual use. It opens the way to be happy, the way to have harmonious, satisfactory personal relationships, the way to meet adversity and turn it to your good, the way to discover what is right, to find the meaning of religion and to avoid worry and anxiety. It is published by Macmillan Company, and sells for \$2.25, cloth.

Adopted in China

The story of a Quaker girl who went from college in America to China and became an adopted daughter in the House of Lin is vividly and beautifully told in *The House of Exile* (Little, Brown & Co. \$3.00). Nora Waln is the one who had this unique experience and who tells the story of it. She takes us into the family life of a well-to-do Chinese family in North China and with the finest appreciation of that life and true delicacy of touch makes us acquainted with it. Household ways, the routine of the farm life, the age-old customs and conceptions,—all are made the background of a very human story. During the later years, as the wife of an Englishman in the employ of the Chinese government the writer sees from within the significant social and political movements about which we have read in the press reports. To turn from the last page of the book to the latest news despatch from China gives one no sense of a break. But one reads the news with a richer and more understanding background.

H. V. W.

A Mission Boards Directory

The International Missionary Council published on May 15 a directory of all the Protestant missionary

societies of the world, compiled at the request of such of these societies as support the Council, and based upon the one which appeared in the *World Missionary Atlas* of 1925.

It contains not only the name and address of each society, but also the names of the executive officers, budget, official periodical, fields of work, with a list of all the foreign organizations that work in each field. In some cases statistics of the field situations are given, and in many cases an historical note is added.

The directory shows the growth in indigenous Christian organizations in the various mission fields. For example, the development of the Protestant Church in China has advanced to a remarkable degree since 1925.

The book is an especially needed reference book for use in libraries and mission board offices at this time when there are movements afoot for coöperation and consolidation in mission administration. Students of missions also need it. It is obtainable from the offices of the International Missionary Council, 419 Fourth Avenue, New York City. Price, \$2.50.

Some More on *The White African*

The veteran missionary, Dr. George A. Wilder of Africa, has been receiving some good returns on his book, *The White African* (the Morse Press, Bloomfield, N. J., \$2.00). Here is a quotation from Thomas L. Masson, editor and novelist, author of thirteen works:

"Your book is splendid. You have succeeded almost incredibly in making a supremely interesting story throughout, and neither obtruding yourself, your religion, nor your God. This is a great achievement and could not have been done except by one of the elect. I learned from it more about Africa, about religion, about black men, about a real follower of Christ and about God than I ever thought possible in the personal story of a missionary, as I have always been suspicious of all of them. You have set me right. But why did you think you could write poetry? You are terrible at that. You are worse than Abraham Lincoln and Calvin Coolidge; and God knows they were bad enough. If you don't dispose of a million copies of *The White African*, it will be because only two thousand are ever willing to take my advice."

Recently published: The American Board's folder, *Starting Back Together*; the *Annual Report* of the Church Extension Boards; the Education Society's *An Investment That Produces*, a folder on conditional gifts; The Ministerial Boards' *A New Day for Old Age*, 4 programs by Lewis T. Reed, 10 cents; The Commission on Evangelism's *Beliefs Commonly Held by Modern Christians*, a statement prepared by a group of our leaders.



Our Stamp Corner

On International Goodwill Day, May 18, 1933, there appeared in Holland a new stamp. This was, and is, a very special stamp, a peace stamp. Its sale started purposely on the day which commemorates the anniversary of the Hague Tribunal for World Peace. The stamp was designed by Mr. P. A. H. Hofman of the Hague. Mr. Hofman has used symbols of peace which can be understood by all the peoples of the world. The broken sword, the peace pigeon, both the triangles in their peculiar figure, the circle around the pigeon, from which the pencils of rays spread their light all over the globe,—all carry the message of peace for the whole world.

At the top of the stamp the price is indicated in clear characters and figures, and at the foot the issuing country, the Netherlands. The stamp is printed in blue.

The peace-stamp, which is sold without additional charge and has unlimited validity, replaces the present stamp of 12½ cents, which will be sold after this exclusively on special application. In order to sell out gradually the actual stock of old stamps, the post offices will sell for the time being the peace stamps and the ordinary stamps every other day.

This stamp and information are furnished us by the courtesy of Sidney L. Gulick of the Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America.



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FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

This, That, and the Other

Some Interesting Statistics

Rev. Irving M. Channon, who recently retired from active service in the Philippines and has been devoting much of his time to work in the office of the Board, has prepared some interesting statistics regarding the *missionaries of the Board who were in service in 1932*. 96.2 per cent of the men were college graduates; 74.5 per cent of the married women were college graduates; and 82.6 per cent of the single women. Of the 8 men without college degrees, 4 were agriculturists and 3 were accountants, but all had specialized training. Of the 56 married women without degrees, 10 were trained nurses with R.N. diplomas, and 13 had two to four years' normal or kindergarten study, while of the 31 single women without college degrees, 11 were trained nurses with R.N. diplomas and 13 had two to four years' normal or kindergarten study and two had M.D. degrees.

Of the men with B.A. degrees, 18 were from Oberlin; 13 from Yale; 12 from Carleton; 9 from Amherst; 7 from Dartmouth; 5 from Grinnell; 5 from Washburn; 4 from Harvard; 4 from Princeton; 4 from Williams; 4 from Pomona; 4 from Beloit, and so on down the line. M.A. degrees were held by 10 Chicago University men; 9 Columbia Teachers College; 4 Yale; 3 Oberlin; 2 Harvard. Ph.D. degrees were held by 4 Chicago University men; 3 Columbia Teachers College. As for the B.D. degrees, 25 were Yale men; 25 Union Theological Seminary men; 23 Oberlin; 22 Hartford; 12 Chicago; 6 Andover. The M.D. degrees were spread out among Michigan, Columbia, Northwestern, Western Reserve, Harvard, Cornell, Virginia, Johns Hopkins, Yale, Pennsylvania, Rush, etc.

The married women holding col-

lege and university degrees: 20 received B.A. degrees from Oberlin; 11 from Holyoke; 7 from Wellesley; 5 from Carleton; 4 from Smith; 4 from Vassar; 3 each from Bryn Mawr, Pomona, Grinnell, Bates, Washburn, Taber, etc. Two held M. A. degrees from Wisconsin University; 1 from Columbia; 1 from Chicago; and 1 from Pacific Southern. One had a D.Litt. degree from Holyoke; 1 a B.D. degree from Hartford. M.D. degrees were held by graduates of Michigan, Johns Hopkins, California Women's Medical, and Northwestern.

As for the single women, B.A. degrees were held by 20 from Oberlin; 12 from Holyoke; 7 from Wellesley; 5 from Smith; 4 from Washburn; 3 from Grinnell, Wheaton, Beloit, Carleton; 2 each from Wooster, Bates, Pomona, Colorado, etc. Five held M.A. degrees from Columbia, and other institutions were represented as well. M.D. degrees were held from Michigan, California, Philadelphia, Edinburgh, Illinois, Boston Women's Medical.

Mr. Channon has worked out an interesting summary by states of American Board missionaries who have seen ten years or more in service and who went out between the years 1910 and 1932. Massachusetts leads, with 51 men, 47 married women, 36 single women. Ohio comes next with 44 men, 36 married women, 30 single women. Connecticut is third, with 22 men, 18 married women, 22 single women. Illinois is fourth, with 21 men, 23 married women, 14 single women; Iowa next, with 20 men, 14 married women, 10 single women. New York State is sixth, with 19 men, 25 married women, and 7 single women (though this sounds more like Utah than New York). Then comes California, Pennsylvania, Wisconsin, Michigan, Kansas, Ver-

mont, Maine, and other states. From Canada, the American Board missionaries between the years 1910 and 1932 numbered 14 men, 9 married women, and 14 single women.

The Dindigul School, India

is becoming rural-minded, with a new headmaster "who not only has had two years of college, but is specially trained in the rural work which must increasingly receive our emphasis in training our students, elementary vernacular pupils as they are," writes GRACE VINING NICHOLS. "The Christian Economic Improvement Association of this district came to our aid with a small lump sum to invest in poultry and other country-life features.

"Practice in improved farming requires more water than we have ever had available. But this past year a fine pure-water well, considered sure not to dry up, has been dug on land bought for us half a mile away, engine and pump installed, a pipe line laid to our compound, and a storage tank and taps at strategic points in our grounds. What it means to have a pure and all-year-round unfailing water supply you could only realize if you had experienced the appalling conditions of drought and sewage-contaminated water our school has had for so long. We thank God for this tremendous health boon, made possible by money from friends in America.

"The girls, living by 'families' of nine or ten each in their new cottages, proudly keeping them neat and clean for 'Inspection,' have been healthy as never before. We now eagerly await the breaking of ground for a corresponding fine dormitory building for our hundred-odd boys, as it is to be built this year despite the hard times. This is because it is part of a five-year building plan in all our five boarding

schools of the Mission, entered upon before the depression became so acute, and towards it Government has promised half the cost, so we are bound to complete it. When our boys finally get into their new dormitory we expect they will keep well too.

"We earnestly hope that when we get them properly housed and more closely supervised by a mature resident warden of deep Christian spirit, we shall see the end of many of our disciplinary troubles. Rowdy older boys of the Criminal castes of whom we have perhaps too many, are often trouble makers.

"Even some of these Criminal-caste boys and girls were baptized during the year, along with others, and seem to be making a sincere effort to be Christ-followers."

A Comprehensive Examination in Zulu

was the one given Miss LAVINIA SCOTT, who reached Amanzimtoti Institute in Adams, South Africa, early last October. It included "about five hours of written translation, grammar, writing stories and questions in Zulu; talking twenty minutes with a man who didn't know English; and teaching the story of the Good Samaritan to a class in the Infant School. It was all sort of fun, and I survived happily, though I felt sorry for the poor children who had to understand me and make me understand them."

Part of her training took the form of living in the homes of Zulus. "I spent two very worth-while weeks with Violet Makanya in her very lovely new home at Imbumbulu, and enjoyed so much the opportunity, not only to hear a great deal of Zulu, but especially to get acquainted with Miss Makanya and talk with her on many subjects, African and American, and to visit in some of the homes near hers. She is a great woman and is, I believe, doing a great work for her people along educational and social lines; keeping, at the same time, a remarkable breadth of view and understanding

of the problems of other people and races than her own."

American Schools in Albania

"The Albanian Government has been rather determinedly taking under its own control all schools in the country; and the three American schools have not been exempted," writes REV. CHARLES T. RIGGS of Istanbul. "The Technical School at Tirana, which was started by the American Junior Red Cross in 1921, and has gradually been passing over into Albanian hands, ceased to receive any support from the Red Cross after the end of June, and the Government will make it the only technical school in the country. The Albanian-American Institute at Kavaja, opened in 1925, has a special contract with the Government, and is to be under Government control with American coöperation. The school at Kortcha, under Rev. P. B. Kennedy and his wife, offered to make any arrangement that the Government saw fit; but it is reported that this has been closed entirely."

American Zulu Hospital, Durban

Its new wing was formally opened on February 24. The work of the hospital has grown very fast. There are twenty-five native nurses in training, four white nurses supervising and lecturing, and a young Norwegian missionary who is taking her midwifery training along with the natives, later to be stationed in the Kranskop district. The district work of the hospital has also grown, writes MRS. JOHN REULING.

Tribute to Principal T. Buell of Byculla School, Bombay

At the annual prize distribution of the school Farrookh E. Bharucha, Esq., M.A., LL.B., presided and made an address in the course of which, after referring to the teachers of his own youth who had left an indelible impression on him, he went on to say:—

"These teachers are, I may say,



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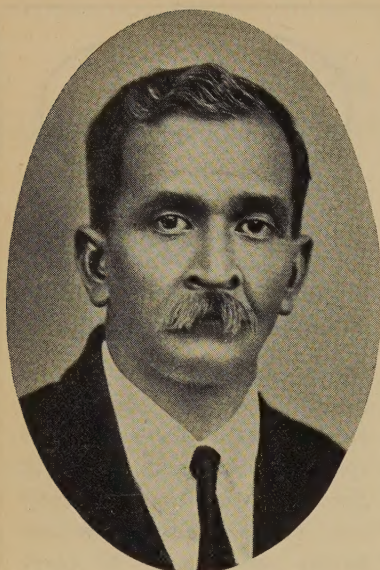
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heaven born. They merge their individualities in the institution to which they belong. Such, ladies and gentlemen, is a teacher in this hall today. I have no doubt of the influence my friend Mr. Buell wields



MR. BUELL

over the pupils in his charge. In his long and ardent selfless and devotional work for the American Marathi Mission School in Bombay, there can be no doubt that he has been building, not only this great school which arose, so to say, under his eyes, but he has been building something greater: he has been injecting his wonderful personality into the countless children that have passed through his hands year after year, and I feel, ladies and gentlemen, that, one and all, they have carried away the American Marathi Mission School in their hearts.

"It is only teachers such as Mr. Buell that make an institution a living force, an entity, and we are told that he has collected under him a fine band of self-sacrificing scholars who are satisfied with the pittance they receive and have given themselves up entirely to make this institution live. They have the making of their country in their control, they are building up the future manhood and womanhood in India.

"And what could give us greater cause for admiration than the astounding statement that this school has become an independent and almost self-supporting unit. After the generations of tutelage and generous help from foreign

countries it has at last succeeded in carrying on without financial assistance from America."

Personalia

PRINCIPAL T. BUELL of the Byculla School, Bombay, had his name appear on the list of the King's Birthday Honors, and was awarded the silver Kaiser-i-Hind Medal.

MR. ROBERT CASHMAN, business manager of Chicago Theological Seminary, arrived home about the middle of May from a trip into the Far East. He left Chicago February 28, visited Hawaii, spent about a week in and around Tokyo, Japan, and about a week in the Shanghai and Nanking districts of China. He spent April 16 to May 2 in the Kyoto and Kobe districts of Japan, being in Matsuyama April 18 and visiting Kobe College and the Women's Evangelistic School in Kobe April 28. He was so impressed by what he saw in Kobe and Matsuyama that on the 27th of May, after his return, he wrote the following to Secretaries Lee and Fairfield of the Board:

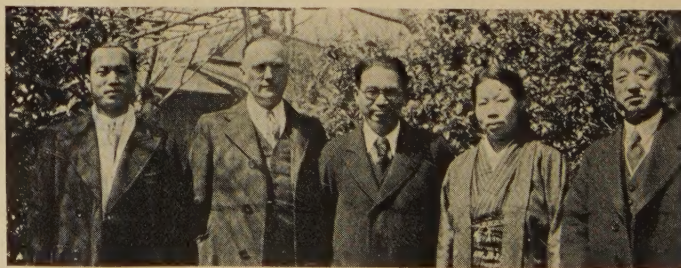
"Recently I have sent you a report of my trip to the Orient, but in addition to that I wish to express my very sincere appreciation of the work being done by Miss Hoyt and the Gulicks at Matsuyama and at Kobe under the leadership of President DeForest. These institutions are worthy of the time and money which have been put into them, and I never have seen better management, even in America, than may be found in these high-grade schools.

"I felt that I wanted to pass on a personal word of testimony from a business and administrative standpoint.

"I am sure that all of these schools, including the Evangelistic School under Miss Wilson at Kobe, are worthy of our continued best efforts."

MISS BERTHA P. REED of the Union Bible School, Peiping, China, makes visits in the homes at short intervals. She says that she is reaching women who are ready to study in such homes, but who cannot come out; and others who have not been touched by the church, but who greatly need help, and who can be influenced toward Christ. The disturbances just now are opening other non-Christian homes, where there is an especial opportunity for her, as sometimes a foreigner gets more of a hearing at first. Sometimes there are men in a family who come in with questions to be answered, questions about God, or on points that they cannot get clear from what they have heard. The list of homes to visit grows, and her impression of the need and opportunity grows. The Chinese women there are doing more in holding meetings, so that they and Miss Reed work together between meetings and visits.

MR. CHANG SHOU T'ING, member of the Executive Committee of Tehsien Station, North China Mission, chairman of the Evangelistic Committee and a trustee of the Hospital, used to be a student in Porter Academy, but was so anxious to do something for other poor boys that he gave up his school course and got enough people interested to start a little weaving industry. The boys are not only taught to weave but are taught to read.



CASHMAN AND KAGAWA MEET

Left to right: Masao Morikawa of Doshisha, Robert Cashman, Toyohiko Kagawa, Mrs. Kagawa, Mr. Morikawa's father.

REV. AND MRS. IRVING M. CHANNON who, since their retirement from work in the Philippines (1932), have been living in Auburndale, have moved to Oberlin to be nearer their children. Mr. Channon was one of the charter members of the Shansi Band at Oberlin, but when he was graduated the Board shifted him to Micronesia to fill a sudden vacancy caused by death. Indeed, he couldn't be present at the graduating exercises of his class because he had to catch the "Morning Star" (which made the trip but once a year) at Honolulu.

Mr. Channon has been of great help to the executive officers at the Board Rooms during the past year, particularly to the Treasurer and to the Executive Vice-President. He will do a great deal of speaking for the Board, using Oberlin as his headquarters. He will begin this work in September.

Thus the "retired" missionary, after forty-two years of service on the field, continues to be active in the great work.

June 18. From New York, Miss Edith Curtis, returning to the Japan Mission.

ARRIVAL ON THE FIELD

May 00. At Wai, India, Miss Jean P. Gordon, returning to the Marathi Mission.

ARRIVALS FROM THE FIELD

May 14. Miss Alice E. Gwinn of Kyoto, Japan.

June 5. In New York, Mr. Francis S. Wilder of Ahmednagar, India.

June 19. In Boston, Mrs. Marion M. Webster, Miss Florence C. Malcolm of the West Central Africa Mission.

June 19. In New York, Dr. and Mrs. Lester H. Beals of Wai, India.

BIRTH

May 23. At Gaziantep, Turkey, a son, Alan Robert, to Mr. and Mrs. Harold T. Pence of the Near East Mission.

MARRIAGES

May 12. At Kodaikanal, South India, Dorothy Frances Dickson, daughter of Rev. and Mrs. James H. Dickson of the Madura Mission, to Mr. Harry Isherwood.

July 15. At Adams, South Africa, Lois A. Elliott of Amanzimtoti Institute and Paul G. Dickey.

DEATHS

July 3. At Claremont, California, Miss Fidelia Phelps, member of the South Africa Mission 1884-1925.

July 11. At Clifton Springs, N. Y., Stephen V. Trowbridge, missionary in Turkey 1906-1911, later in Egypt under World's Sunday School Association.

The Chronicle

FURLOUGHS AUTHORIZED

June 13. Miss Lucile Foreman of the Near East Mission, now on furlough in England, to come to the United States this summer for health reasons.

June 13. Rev. and Mrs. John J. Banning and Mr. and Mrs. Edson C. Lockwood of the Madura Mission, beginning in the spring of 1934.

June 13. Miss Alice Gwinn of the Japan Mission, for family reasons.

SAILED FOR THE FIELD

June 16. From Seattle, Mrs. Robert W. Fairbank, returning to the Marathi Mission.

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